Summary

To summarise the whole research work in few pages, the first chapter has a detailed theory on minority in India its clause in Constitution. About National Commission of Minorities has been discussed its duties and rights has been discussed. To start up, In common parlance, the expression "minority" means a group comprising less than half of the population and differing from others, especially the predominant section, in race, religion, traditions and culture, language, etc.[1] The Oxford Dictionary defines 'Minority' as a smaller number or part; a number or part representing less than half of the whole; a relatively small group of people, differing from others in race, religion, language or political persuasion". A special Sub-Committee on the Protection of Minority Rights appointed by the United Nations Human Rights Commission in 1946 defined the 'minority' as those "non-dominant groups in a population which possess a wish to preserve stable ethnic, religious and linguistic traditions or characteristics markedly different from those of the rest of population."[2]

As regards religious minorities at the national level in India, all those who profess a religion other than Hindu are considered minorities since over 80 percent population of the country professes Hindu religion. At the national level, Muslims are the largest minority. Other minorities are much smaller in size. Next to the Muslims are the Christians (2.34 percent) and Sikhs (1.9 percent); while all the other religious groups are still smaller. As regards linguistic minorities, there is no majority at the national level and the minority status is to be essentially decided at the State/Union Territory level.

The National Commission for Minorities Act, 1992 says that "Minority for the purpose of the Act, means a community notified as such by the Central Government"- Section 2(7). Acting under this provision on 23-10-1993, the Central Government notified the Muslim, Christian, Sikh, Buddhist and Parsi (Zoroastrian) communities to be regarded as "minorities" for the purpose of this Act. The difficulties experienced elsewhere in arriving at a satisfactory definition of the concept of 'minority' were also experienced while framing the constitution of India. After going through the debates of the Constituent Assembly, the founding Father of the Constitution had grown allergic to the repeated use of the term in the constitution. This attitude might be due to the fact that the country got partitioned on the sole ground of the Communal question, which would be evident from the following fact. When the draft of the Constitution was under discussion in the assembly on 16 november, 1949, **T.T Krishnamachari** moved the following amendment: "**that in part XVI of the Constitution, for the word minorities wherever it occurs, the word 'certain classes' be substituted."** This amendment was adopted unanimously and even without any discussion. (constituent Assembly debates vol XI pp 571 and 605.[3]

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minorities, there is no majority at the national level and the minority status is to be essentially decided at the State/Union Territory level. At the State/Union Territory level – which is quite important in a federal structure like ours – the Muslims are the majority in the State of Jammu and Kashmir and the Union Territory of Lakshadweep. In the States of Meghalaya, Mizoram and Nagaland, Christians constitute the majority. Sikhs are the majority community in the State of Punjab. No other religious community among the minorities is a majority in any other State/UT.[4]

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"MINORITIES" its clause in CONSTITUTION of India , Article 29 and 30 deal with cultural and educational rights of minorities. Article 29 provides that:

(1) any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same, and

(2) no citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them. [5]

Article 30 is a minority-specific provision that protects the right of minorities to establish and administer educational institutions. It provides that "all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice". Clause (1-A) of the article 30, which was inserted by the Constitution (Forty-fourth Amendment) Act, 1978 provides that "in making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause". Article 30 further provides that "the State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion and language".[6]

Articles 29 and 30 have been grouped together under a common head namely, "Cultural and Educational Rights". Together, they confer four distinct rights on minorities. These include the right of:

(a) any section of citizens to conserve its own language, script or culture;

(b) all religious and linguistic minorities to establish and administer educational institutions of their choice;

(c) an educational institution against discrimination by State in the matter of State aid (on the ground that it is under the management of religious or linguistic minority); and

(d) the citizen against denial of admission to any State-maintained or State-aided educational institution.[7]

NATIONAL COMMISSION FOR MINORITIES. is a view to evaluating progress and development of minorities, monitoring the working of safeguards provided to them under the Constitution and laws, etc. the Central Government had constituted a non-statutory Minorities Commission in 1978. In 1992, the National Commission for Minorities was enacted to provide for constitution of a statutory Commission. The National Commission for Minorities was set up under the Act in 1993. The functions of the Commission include:

(a) evaluating the progress of the development of minorities under the Union and States;

(b) monitoring the working of the safeguards provided in the Constitution and in laws enacted by Parliament and the State Legislatures;

(c) making recommendations for the effective implementation of safeguards

for the protection of the interests of minorities by the Central Government or the State Governments;

(d) looking into specific complaints regarding deprivation of rights and safeguards of the minorities and take up such matters with the appropriate authorities;

(e) causing studies to be undertaken into problems arising out of any discrimination against minorities and recommend measures for their removal;

(f) conducting studies, research and analysis on the issues relating to socio-economic and

educational development of minorities;

(g) suggesting appropriate measures in respect of any minority to be undertaken by the Central Government or the State Government; and making periodical or special reports to the Central Government on any matter pertaining to minorities and in particular difficulties confronted by them.[8]

SOCIO-ECONOMIC CHARACTERS OF MINORITIES

Indian social structure is characterised by unity as well as diversity. It has had numerous groups of immigrants from different parts of Asia and Europe. All the great religions of the world are represented in this country. People speak different languages. Diversity is seen in the patterns of rural-urban settlements, community life, forms of land tenure, and agricultural operations and in the mode of living. Some eke livelihood out of hills and forests, others out of land and agriculture and yet a few depend upon marine resources. The fusion of varying religions, the caste system and peoples occupational structure are the salient features of Indian society. Inter-caste relations at the village level are bound by economic ties, be it peasant, the leather worker, carpenter, blacksmith or the servicing communities. The demography of minority communities, their rural-urban distribution, sex composition, literacy and educational status, marital status and livelihood patterns do indicate the lifestyle of the people. Pattern of landholdings, sources of income and health status narrate their quality of life. Today, socio-economic changes are taking place rapidly in the country affecting the majority as well minority communities, due to diversification of economic

pursuits, urbanisation, westernisation of education, inter-caste marriages etc.

MINORITIES – UNDER 5 YEAR PLANS. The process of planned development, guided by the Constitution and framed by Five-Year Plans, has affected every section of the Indian population, irrespective of community, caste or class. In the initial years, a separate focus on minorities was not considered necessary, since developmental planning in India unleashed a process of growth and all-round development, which had an effect on the minority groups as well. All the weaker sections of society benefited from welfare measures launched for SCs, STs, OBCs, schemes for artisans, educational and health programs, schemes for underdeveloped regions, and the poverty-alleviation schemes. However, from time to time, a special thrust was provided for minorities as well. This additional thrust has become more prominent in the previous decade, particularly since 2001, and with the Tenth Five Year Plan (2002-07). This is because by then some issues of access emerged, with some gaps showing up in the achievements with regard to minorities. **In the Eighth Plan (1992-97)**, three national-level apex bodies were set up to give a greater thrust to the economic development of weaker sections of society. These apex-level bodies were: (i) The National Backward Classes Finance and Development Corporation (NBCFDC, set up in 1992); (ii) The National Minorities Development and Finance Corporation (NMDFC, set up in 1994-95); and (iii) National Safai Karamchari Finance and Development Corporation (NSKFDC, set up in 1996-97). While NMDFC was specifically meant for the religious minorities, the other two included them amongst the targeted beneficiaries. **The Ninth Plan (1997-2002)** envisaged

effective implementation of various policies and developmental schemes to bring the underprivileged groups on par with the rest of society. It is noteworthy that right from the start of developmental planning, India, being a Welfare State, made provision for food security through the Public Distribution System, for health through a network of institutional infrastructure for health services, provision for nation-wide school education with scholarships and free ships for poor, SC, ST, girl children etc. (different provisions in different states). The Integrated Child Development Services (ICDS) was launched (in 1975) to cater to nutritional, health and ECCE (early childhood care and education) of children from rural as well as urban low-income areas. A number of schemes were launched for women's welfare and development. **The Tenth Plan (2002-07)** recognised that economic growth must be accompanied by enhancement of human well being. This would be reflected through achievements in key indicators of human development to include poverty reduction, expansion of employment oppurtunities, universal primary education, increase in literacy rates, reduction in gender gaps in literacy and wage rates, reduction in population growth rate, infant mortality and maternal mortality rates, and universal access to drinking water. The development strategy adopted in the Tenth Plan took into account the fact that despite overall growth, "a large number of our people continue to live in abject poverty and there are alarming gaps in social attainments" (Tenth Plan document). Aiming at equity and social justice, the Tenth Plan strategy emphasised agricultural development as a core element, underlying the need for rapid growth of the sectors likely to create gainful employment

opportunities including agriculture, small-scale industries (SSI) with a thrust on special programmes for target groups that may not benefit sufficiently from the mainstream growth process Exclusive efforts in the Tenth Plan were to be made to promote the educational development of Muslims, specially of their women and girl children by modernising and mainstreaming their traditional educational system and institutions viz. Madarsas, through adopting syllabi being followed in the regular education system. Both protective and promotional measures as per the constitutional provisions in favour of minorities were to be taken in order to inculcate a sense of security and prevent marginalisation and isolation of minorities by mainstreaming and generating responsive awareness amongst civil society.

The Tenth Plan (2002-2007) explicitly formulated programmes for social and economic empowerment of SCs, STs, OBCs and Minorities in the framework of growth and social justice . Education, health and participation in governance were emphasised as effective instruments for social empowerment of the weaker sections. Economic empowerment through specifically designed programmes best suited to their skills and requirements, would be re-invigorated. The Tenth Plan outlined specific protective and promotional measures for minorities in educational and economic spheres. Provision of basic amenities and services to backward minority concentrated pockets were to be ensured. Modernisation of education, technical and vocational education, appropriate technology and development of entrepreneurship along with necessary financial support would be key strategies during the Tenth Plan, leading to social and economic empowerment of the minorities.

Vision for the Eleventh Plan (2007-12): Towards Faster and More Inclusive Growth. The 11th Plan provides an opportunity to restructure policies to achieve new vision based on fast, more broad-based and inclusive growth. It also aims to reduce disparities across region and communities by ensuring access to basic physical infrastructure as well as health and education services to all. Thus, the 11th Plan is committed to '*Bringing on Par: SCs,STs, Minorities and others left behind'* in linewith our constitutional commitment. Education is the one of the most effective instruments of social empowerment and is vital for securing horizontal and vertical mobility. Educational programmes need to be continued with redoubled vigour among all other backward sections including minorities, particularly among poor Muslims, who have fallen far behind the national average in all aspects, particularly in the field of education. Areas dominated by backward communities like poor Muslims will require special focus in the Social sector and schemes for creating infrastructural facilities will have to be properly implemented in these areas. Further, the Plan will explore ways of creating incentives for students belonging to these communities and work towards the economic and political empowerment of Muslim women by increasing their access to credit and ensuring their presence in decision-making bodies. A 15 point programme for the welfare of minorities has been circulated to all state governments which reflects a new beginning and has the potential of improving the quality of life of Muslim population. An effort should be made to ensure that state governments and central Ministries/departments

implement this programme. The Planning Commission may develop appropriate guidelines to ensure that Plan schemes in the relevant areas are consistent with this intention. The proposed work on “The socio economics problem of minorities in Raipur city”, is to research on a micro and inclusive level. Classification of data will be done on both Random and patial basis. Raipur as being the capital of the state sometimes called as “rice bowl of India” will give the appropriate analysis of the state altogether. Majority of the population in Raipur City is Hindu, Muslim and Christians are in Minorities. Muslims primary resides is such area as Moudhapara, Baijnathpara, Chota Para, Momin Para and Byron Bazaar.Christian Population is scattered around the city. Raipur is situated on the Mumbai-Howrah route of the Indian Railways and is well connected with major cities. Raipur is among the richest cities and India’s biggest iron market; there are about 200 steel rolling mills, 195 sponge iron plants, more than 6 steel plants, 500 agro-industries and more than 35 ferro- alloy plants. There are more than 800 rice milling plants, and all major local cement manufacturing companies have a presence in the city. Taking Raipur city as base reference to determine the socio-economic status of state as whole, and classifying from various communities groups, localities, parties, schools, education institutions, followed by collection of those datas on the basis of their education, health and per capita income, to conclude aspects like HDI etc.

We did go to choose sample size of respondent from Raipur city to its development status. Christian population is scattered around the city. Different areas got selected randomly so as

to study minorities in all over the capital. Reason to choose Raipur city as sample was because it's young Capital of a young State, where all the laws and rules are new, so by hoping the same with minorities it was useful to research about this. Selection for the collection of primary datas will be done on random basis through Questionnaire. For the study of Socio-Economic problems of minorities Muslims and Christian community was taken. There were 77963 Muslims and 16857 Christians in Raipur city out of which 13951 Muslims in Rural and 64012 Muslims in urban Raipur; and 4721 Christians in Rural and 12136 in Urban Raipur city. Average Sampled Families was calculated and so out of that 5% sample size was taken that is about 779 Muslim families and 168 Christians were taken. Total sampled Family size of Minorities is 947 families. For the study of Minor families list was taken from JANSANKHYA VIBHAG RAIPUR, as 2011 census survey.[9]

Sample Families of Minorities in Raipur City

S. No.	Study Area	Muslim	Christian	Total
1.	Rural	139	47	186
2.	Urban	640	121	761
3.	Total	779	168	947

Total Sample Families = 947 Families

Paul S. Maxim[10] Historically**,** self-employment was perceived as a mechanism whereby immigrants could circumvent discriminatory practices in wage labor. More recent research by Borjas in the United States, however, suggests that this view is incorrect. Immigrants, particularly members of visible minorities, are disadvantaged in both the wage labor and the self-employed markets. This pattern has not been replicated in Canada, however; after controlling for several socioeconomic attributes, it is found that foreign-born, self-employed visible minority-group members are not at a disadvantage in relation to the majority population. Foreign-born visible minority group members earn less, however, in the wage labor force. In contrast, it was found that there is no statistically significant difference between native-born visible minority group members and others in the wage labor force, and that native-born, self-employed minority-group members may earn more than others in that market segment.

In chapter two review literature has been discussed of many National and International laureats on the Minorities their living patter, their socio-economic problems and their problems in the Nation and rights and privileges also been reviewed from many research paer from National and international Journals. Some of the best literature were as below:-

Freda K. Cheung Ph.D., Lonnie R. Snowden Ph.D [11]. National trends in minority utilization of mental health services are reviewed, and recommendations are made for needed research. In relation to their representation in the population, blacks use services more than expected, and Asian American/Pacific Islanders use services less; Hispanics and Native

American/Alaska Islander use varies according to type of service. Hospitalization accounts for part of the increase in minority utilization; this trend is problematic. Disruptions in service continue to plague minority clients, possibly stemming from inadequacies in the organization and financing of care, and from cultural incongruity. Much more must be learned about these problems in utilization, as well as about other key issues.

John R. Logan[12] The suburbanization of racial and ethnic minorities is analyzed in terms of the locational resources provided by their communities of residence. In suburbs in the New York CMSA, non-Hispanic whites and Asians, on average, live in communities with higher average socioeconomic status, while Hispanics and blacks live in the less desirable suburbs. Models predicting suburban socioeconomic status for each racial/ethnic group show that whites and Hispanics receive consistent returns on income, acculturation, and family status. Asians' locational patterns differ because they are unrelated to measures of acculturation; for blacks, locational outcomes correspond least to any of these human capital characteristics.

KESAWAN VELUTHAT[13] Researches that this article tries to make a case study, how children of Kerela adopted idioms of Hindu religion in worship and for purpose of propaganda. Many references were taken, but the basic work done was 'puttonrana' by Arnos padre this manuscript was believed to be an abridged re-telling of the Bible in verse. The composition of padre used idioms and concepts popular in Kerela and their adaption in Christian scheme. There is a document list as 'yadjourvedmenmalayalam' a palm leaf

manuscript is done. It has to be seen as the continuation of a long tradition in Kerela where the local idioms and patterns were used in worship and even propaganda of Christianity.

SUDHA SITARAMAN[14] Analysed that the Dargah a multi religious centre with a complex array of identities, is today a set of mutually exclusive categories of self identification, and tension among groups in Baba Budanshrine . The objective was to preserveand repair the 'Dargah' .Finally tracking when and how religious freedom emerges as a strategy of political rule and of claims of citizenship on Data Dutta controversy is given much importance , rather importance must be given to the religious neutrality , where all religious be allowed equal space and voice on para with the majority. Question about secular ethic of religious neutrality rose, because matter ended giving privilege to majority.

KESHAV RAO JADAV[15] analyzed Telangana now a internal colony , a victim of various social, economic, linguistic, political and cultural policies pursued by central and state government . Minorities, SCST, are at the receiving ends. Sufferings corruption from Andhra area. Youth, Kisans, intellectuals must reconstruct Telangana personality restoring self respect among people must be emphasized other things will follow.

JAN ATHERTON[16] researches that Laudianism was introduced in the English church contributed powerfully the emergence of the different conceptions of church in 17th century. The purpose of this article is to examine the connection between laudianism and cathedrals analyzed the role played by cathedrals in laudian views of church .To testthis thesis focus on

British cathedrals was been done . After all search found, cathedrals were not the agents of laudianism they were it is albeit not always entirely unwillingly victims.

In chapter three the conditions of minorities of India on the HDI basis has been discussed. A tool developed by the United Nations to measure and rank countries' levels of social and economic development based on four criteria: Life expectancy at birth, mean years of schooling, expected years of schooling and gross national income per capita. The HDI makes it possible to track changes in development levels over time and to compare development levels in different countries.

The Human Development Index (HDI) is a statistical tool used to measure a country's overall achievement in its social and economic dimensions. The social and economic dimensions of a country are based on the health of people, their level of education attainment and their standard of living.

Pakistani economist Mahbub ul Haq created HDI in 1990 which was further used to measure the country's development by the United Nations Development Program (UNDP).

Calculation of the index combines four major indicators: life expectancy for health, expected years of schooling, mean of years of schooling for education andGross National Income per capita for standard of living.

Every year UNDP ranks countries based on the HDI report released in their annual report.

HDI is one of the best tools to keep track of the level of development of a country, as it

combines all major social and economic indicators that are responsible for economic development.

INDICATORS OF HDI ACCORDING TO UNDP

The **Human Development Index** (HDI) forms part of the annual human development report and is a composite measure of economic and social welfare that has three main components. At its most basic the HDI focuses on longevity, basic education and minimal income and progress made by countries in improving these three outcomes. The inclusion of education and health indicators is a sign of successful government policies in providing access to important merit goods such as health care, sanitation and education.

Knowledge: First an educational component made up of two statistics – mean years of schooling and expected years of schooling

Long and healthy life: Second a life expectancy component is calculated using a minimum value for life expectancy of 25 years and maximum value of 85 years

A decent standard of living: The final element is gross national income (GNI) per capita adjusted to purchasing power parity standard (PPP)

"Human development is the expansion of people's freedom to live long, healthy and creative lives; to advance other goals they have reason to value; and to engage actively in shaping development equitably and sustainably on a shared planet. People are both the beneficiaries

and the drivers of human development, as individuals and in groups" Source: HDR Report, November 2010

Educational status of minorities

Education is one of the significant social indicators having bearing on the achievement in the growth of an individual as well as community. This is perceived to be highly suitable for providing employment and thereby improving the quality of life, the level of human well being and the access to basic social services.

Literacy Rate

Status of literacy among different communities and caste. Is all been studied. In chapter four the Socio-Economic status of state Chhattisgarh has been discussed followed by the Government measures for the upgradation of minorities. This chapter says that As the National Commission was authorised by the Government to adopt its own procedure, it was decided to gradually follow an action programme where, A list of Workshops and Studies sponsored by the Commission, names of the States/ UTs visited, copy of Press release seeking views of NGOs and members of public on the Terms of Reference of the Commission. In which the representatives of the States/Union Territories pointed out that the information/data asked for in the Questionnaire is detailed one and submitted the information/data in the Questionnaire at the earliest. Thereafter, presentations in the meeting were made by the officials of the State Governments/Union Territory Administrations. Their views are summarised, for state Chhattisgarh as:-

Shri C.S. Kotriwar, Deputy Commissioner, Scheduled Castes & Scheduled Tribes Division stated that the State Government has recognised Muslims, Christians, Sikhs, Buddhists, Jains and Parsis as religious minorities in the State. He explained that the schemes for the minorities welfare are being implemented smoothly. The State Government has constituted the Urdu Academy, Haj Committee and Wakf Boards, 15 Point Programe of the Prime Minister is monitored regularly and for this purpose a Committee under the District Collector has been constituted. Boundary walls of graveyards, etc. are being constructed. A Minorities commission has also been created in the State. According to him Muslims, Christians and Jains are 2%, 1.9% and 3% of the total State population respectively.

India took the road to planned development keeping in view the vast regional and inter group disparities at the time of Independence. It was considered necessary to take up national initiatives for socio economic development for removing the distortions of the past through a conscious policy of state intervention into the highly iniquitous social stratification structures. India's development planning rests on the twin planks of growth and justice and is aimed at raising the quality of life of her people.

The need to take special steps to advance education of Muslims was noted in the National Policy of Education 1986 its Programme of Action (Revised in 1992) and led to formulation of the Area Intensive Educational Development as a Central Government Scheme of the Ministry of Human Resource Development. The National Policy on Education,1986 states the following with regard to minorities: " some minority groups are educationally backward

or deprived. Greater attention will be paid to the education of these groups in the interest of equality and social justice. This will naturally include the constitutional guarantees given to them to establish and administer their own educational institutions, and protection to their languages and culture. Simultaneously, objectivity will be reflected in the preparation of textbooks and in all school activities, and all possible measures will be taken to promote integration based on appreciation of common national goals and ideas, in conformity with the core curriculum" This has been reiterated in the Revised Policy Formulations, 1992

In chapter five the socio-economic status of minorities in Raipur city has been tabulated and analysed on the HDI basis. The study is done on all the primary sources of datas. From the Questionaire. And on the those collected datas basis the datas are organized and tabulated and analysed. And to summarise the analysis it says that Analysis of literacy rate of Minorities in Raipur city reveals that the Men of rural Christian and Muslims were literate in same proportion as we can see in table 5.1 and 5.2 that is around 35%. And Men of urban muslim and Christian community more literate in christian community as compare to muslim community the gap was of around 15%. And to analyse the literacy rate of women in rural and urban in both the communities we can see here in table 5.1 and 5.2 is almost in same proportion in all the ways around 21% to 23% , that's in a very small verification.

Analysing the variation of illiteracy among minorities in Raipur city we did the data collection on the rural and urban basis which shows that illiteracy rate is high in Christian community as compare to muslim community, men in rural Christian are around 24% and in

muslim are around 7% only. Where as in urban area the Christian men illiterate were 70% and in muslim there are %0% illiterate men. Supporting to these datas we found the same status of illiteracy in women also in both the areas. In rural area the illiterate Christian women were again higher in compare to muslim illiterate women that's around 75% in Christian and 17% in muslim community. And in urban area the children in both the communities were not illiterate which is good sign for the better livelihood of minorities in Raipur city. But still men and women were to some extent found to be illiterate.

The demography of minority communities, their rural-urban distribution, sex composition, literacy and educational status, marital status and livelihood patterns do indicate the lifestyle of the people. Pattern of landholdings, sources of income and health status narrate their quality of life. Today, socio-economic changes are taking place rapidly in the country affecting the majority as well minority communities, due to diversification of economic pursuits, urbanisation, westernisation of education, inter-caste marriages etc. The detail of land holding by muslim and Christian community in rural and urban areas on the basis of square per meter and acres. The land holding in rural area on the sq/m basis was same in both the communities. And the land holding on the acre basis was much more in Christian community in rural area as compare to muslim community.

To conclude the socio-economic status of minorities on the HDI basis we found that the condition of Health and Literacy and standard of living was not apt enough in Raipur city in

both rural and urban areas. And socio-economic status on terms of financial basis and demographic profile also was on an average.

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